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Venezuelan Guajiro. As his wealth grew so did his prestige. About twenty years ago the then leader of the Uriana clan died leaving no heirs, as he had no brothers and no direct nephews. Guajiro tradition establishes that, if upon the death of a clan leader and wealthy man there are no close heirs, even though there be distant ones, a council of elders (informally chosen among the oldest and more respected men of the clan) will meet and select the individual who shall take over not only the leadership of the clan but the wealth of the deceased as well. These cases are very infrequent (actually the writer could only find, in the memory of the oldest men, two instances of a council of elders meeting to select a leader; one is the case mentioned in this article, and the other occurred among the Epieyú clan, in Colombia, about fifty or sixty years ago). Fernandez now confesses, quite candidly, that at the time of the meeting of the council of elders, he distributed a number of gifts among them, thus succeeding in having them select him as clan leader and heir to the wealth of the dead chief.

It is interesting to note—and it shows how much acculturation Guajiro culture has undergone with the assimilation of the cattle complex—that the true Guajiro term for leader or chief (which also means "old man") *alat'las* is almost all but forgotten and practically never used, having been substituted by the word *to'olo* a corruption of the Spanish word *toro* meaning BULL. (Stops are not glottal, but simple stoppage of the sound to be renewed with the coming vowel. Phonetic transcription have followed those given by Dr. Martha Hilderbrand's work on the Guajiro language published by the Comisión Indigenista, Venezuela, in 1958).

The role of Fernandez as leader of the Uriana clan is an exact replica of Silva's. He acts as adviser, settles disputes, makes arrangements for the payments of torts, bride-prices, etc. His day is fully as busy as that of Silva and he attends to all these matters besides his personal affairs.

Here we have, then, the two traditional ways of acquiring status in Guajiro society that the present writer has been able to investigate; one through inheritance, as in the case of Panchito Silva; and the other, through selection by a council of elders, as in the case of José de la Rosa Fernandez. It is doubtful that